

THE

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SHEKEL



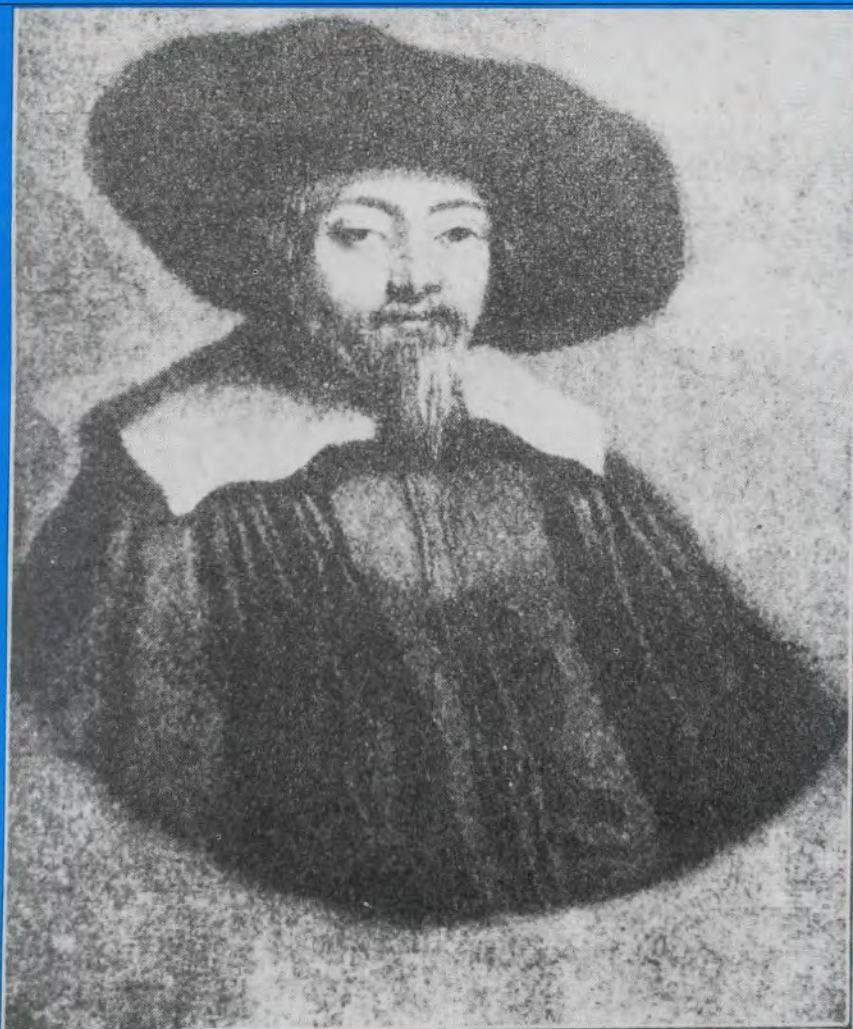
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Menachem Mendel Schneerson

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message *by Moe Weinschel*

A brief report on the September convention: We did not have as many tables filled as in previous years, but had almost as many dealers, since many are sharing table space due to economics. The attendance was good and dealers did business. The auctions were active and successful. Our Young Numismatists had the greatest attendance ever, thanks to terrific publicity in the N.Y. Times by Jed Stevenson.

The kids were involved with exhibits and lessons in numismatics. After lunch, paid for from the Young Numismatists Fund, they participated in the Educational Forum and heard a wonderful talk by Julie Turoff on the Hudson-Fulton celebration in 1909 and of numismatics associated with this historic event.

A.I.N.A. is a non-profit 501-C corporation and as such can receive donations that are tax exempt to the donor. The Young Numismatists Fund was established with a donation from Mel Wacks in memory of his parents. A YN exhibit award has been established by Harriet Marten in memory of her husband, Herbert Marten, a long time member of A.I.N.A. and the I.N.S. of L.I. You can become a benefactor also. Enjoy the knowledge of contributing to the education of the next generations as well as benefiting Israel Numismatics. Please remember A.I.N.A. when consulting your financial advisor or planning donations or bequests.

On a note of current events: It is with great regret that we must accept the resignation of Sylvia Haffner Magnus as Treasurer of A.I.N.A., due to ill health. She will continue her interest in Israel Numismatics and in A.I.N.A. Florence Schuman will serve as Treasurer pro tem. Please note a new address on the bottom of the inside front cover. Use this for correspondence regarding membership and the SHEKEL. For all other correspondence, please use the New York address or telephone number.

1993 is an election year for A.I.N.A. There are three directors whose terms expire. In the next issue, a call for nominations will appear. Please think about running or nominating someone who will have our Association's interests at heart. We need people who can lead, perform and be assets to A.I.N.A.

Response to the Israel Tour has been most positive with many inquiries received. If Israel is in your travel plans why not consider the A.I.N.A. tour. Happy Chanukka to all.

Shalom

Moe

Hanukka Commemorative Coin 1992-(5753)



The Sabbath Holy Day begins at dusk on Friday evening when the mistress of the household kindles the Sabbath lights. It was probably usual, even in ancient times, to adorn the receptacles used to hold the lights.

When the rabbis laid down the specifications as to which substances may or may not be used for the wick and oil, the form of lamps used were no doubt of clay. Candlesticks as we know them today, came to the fore during the 17th century.



The IGCMC, commencing with the past year, has issued their annual Hanukka coins depicting items of Judaica ceremonial art replacing the traditional Hanukka lamp designs. This year's coin features "Shabbat Candlesticks". The three branched candelabra which graces the coin's obverse is copied from a lamp in the Israel Museum collection. The modern candelabra on the reverse side resembles a multi-purpose cube and is the work of artist Zelig Segal. The coin is issued in 2 NIS Silver Proof and 1 NIS Silver B.U. Both coins, as well as the Kiddish Cup Hanukka coins issued last year are available from A.I.N.A.



Salute to the Heroic Dead by Menachem Begin

Twelve captured Freedom Fighters for Israel were tried by British Military Courts and condemned to death. Avshalom Habib, Meir Nakar and Yaakov Weiss were the last three Irgun fighters, hanged on the gallows. The first anniversary of these martyrs deaths (August 1948) occurred just a few months after the Declaration of the State of Israel. Menachem Begin, commander of the *Irgun Zvai Leumi* during the rebellion against the British occupying forces, emerged from years of underground activity into the open. Together with hundreds of Irgun soldiers, he took part in a pilgrimage to the graves of the martyrs in Safed and delivered the following address.



Menachem Begin, disguised as Rabbi Sussover during underground period.

"We have come to you from all corners of the land and stand before you with trepidation, resignation and holiness. We are here to inform you that the wicked arm which plucked you from among us is broken and that the British oppressive rule has been removed from our homeland. The hangmen who led you to the gallows have been driven out. The land has been rid of the British army of occupation. The basis has been laid for Jewish independence in the land. The State of Israel has risen and tens of thousands of Jewish soldiers stand ready to beat back the enemy, destroy the foe and realize the national hope of independence for the entire homeland.

Valiant soldiers - gather today from Jerusalem, the Eternal City, from Negba, from the north, from tumultuous Tel Aviv, from Nathanya, from Haifa, the city of the future, and from all sections of the homeland; valiant soldiers - your brothers in arms and battle, stormers of the Acre prison, and liberated Acre prisoners whom you freed and protected with your bodies and for whom you gave souls in purity - all of us have come here today to bring you tidings of your victory. Your work has been rewarded! Your sacrifice has not been in vain! Your blood has not been spilled for naught! You have not laid down your young lives needlessly. You have been victorious, for the cruel enemy who snapped your necks on the gallows and who wished to break our people was himself stopped by you and your fighting brethren.

Your brethren from all ends of the land report to you that your dream has been realized! A Jewish army and a Jewish government is now ours! There is hope in our generation for the liberation of the entire homeland. No longer do we stand alone in the front of battle, nor is it only our fighting sons who have taken up the struggle; the

entire people carries high the flag of freedom – the same flag which you raised in the open and also in the Underground, in the death cell and also on the gallows. It is the same flag which you refused to relinquish until the last gasp of your holy, pure breath.

You are not alone, our holy and pure brethren who shine as the brightness of the firmament, you are not alone in these mountains of Galilee. You decreed the fate of the oppressor's rule by storming the Bastille. At your side lie the four who went to the gallows with a song of faith and freedom, and not far from here lies your brother – the first of our national martyrs, the first who sang and fulfilled the command *Lamut o lichbosh et Ha-har* (to "die or take the mountain"). Not far from here rest the fallen stormers of Acre and those who died before they could be liberated; and nearby lie the heroes of Galilee who fell in the recent war and those of olden times. None of them gave up until the last drop of blood.

And you converse amongst yourselves during the night, you who died heroes' deaths in our time and the ten martyrs of old – you who have fallen in Galilee in our time and you who died of old. There is conversation among you, the greatest conversation of its kind ever heard in the world. A golden chain links you all. At night your souls commune with one another concerning Galilee and the entire land, concerning our eternal people which has been beset by so many enemies and has been able to withstand them because it never forsook its faith. It is not the voice of lamentation and bitter weeping which is heard when you speak to each other, but joy breaks forth from the heavens above and gladness and delight are heard in the world. By virtue of this faith there arose heroes whose like has not been seen among our people since the days of Rabbi Akiba and Bar Kochba. By virtue of this faith we renewed the ancient days of our land.

From the depths of Jewish sorrow and anguish there arose those who stormed the enemy's fortresses and beat him back, those who went to the gallows singing a song to the very end. It is therefore no longer the voice of lamentation and bitter weeping which is heard but rather that of joy, gladness and delight, both from your own holy and pure souls and those of our fathers.

For we neither shamed our fathers nor forsook their way when we embarked on our march towards freedom. And if many fell by the way, others have taken their places and carry high the flag of the war of liberation, so that we are able to report to you that the vision for which you have fallen and sanctified the name of God has been fully realized.

For the land on both sides of the Jordan is ours. It was and will be ours and our people will dwell in it forever.

Ye mountains of Galilee that have received the bodies of the heroic dead of Israel for seventy generations, let there be dew and rain upon you! We have liberated you forever. Because of this sacred blood, the crown of Hermon will be ours.



Menachem Begin State Medal
Avraham "Yair" Stern State Medal



Members and soldiers of Irgun Zvai Leumi: Attention!

At the graves of our national martyrs let us all take the oath to Jerusalem which as yet has not been fully liberated and to whose liberation they dedicated their lives and their death.

"If I forget thee, O Jerusalem, let my right hand forget its cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I set not Jerusalem above my chiefest joy"



1. Zeev (Vladimir) Jabotinsky, who inspired the Jewish revolt. 2. David Razieli, who launched the war for Israel's liberation. 3. Menachem Beigin, under whose leadership the Irgun freed Palestine from the British yoke. 4. Shlomo Ben Yosef, the first Jewish patriot to be hanged by the British. 5. Dov Gruner. 6. Eliezer Kashani. 7. Eliahu Hakim. 8. Eliahu Bet Tzuri. 9. Yachiel Dresner (Dov Rosenbaum). 10. Mordecai Alkashi. 11. Moshe Barazani and Meir Feinstein (12) who took their own lives to escape the British gallows. 13. Meir Naker. 14. Yaakov Weiss. 15. Avshalon Habib.

The IGCNC has issued two significant medals. Menachem Begin, Irgun Commander and a Prime Minister of Israel, is commemorated with a State Medal. The second medal memorializes Avraham "Yair" Stern, founder of the Freedom Fighters of Israel, and the 50th anniversary of his murderous execution by the British in 1942 (see article the SHEKEL Vol. XXV No. 5).

These as well as all issues of the IGCNC are available for purchase by mail from the AINA new issues office, P.O. Box 836, Oakland Gardens, N.Y. 11364

How Profitable the Nation of Jews Are by Menasseh Ben Israel.

Menasseh (also Manasseh) ben Israel (c.1604–1657) was a Dutch rabbi of Marrano parentage. He energetically sought to persuade the English to permit the return of the Jews to *their* country, from which they were expelled in 1290. He went to London in 1655 and presented this petition to Oliver Cromwell, Lord Protector of Great Britain. Although his mission was ostensibly unsuccessful, it did prepare the way for the resettlement of the Jews in England.

Source: "To His Highnesse the Lord Proctector of the Commonwealth of England, Scotland and Ireland,". Lucien Wolf (London: Macmillan & Co..1901). Original orthography and emphrases are retained.

Three things, if it please your Highnesse, there are that make a strange *Nation* well-beloved amongst the Natives of a land where they dwell: (as the defect of those *three* things make them hatefull) viz. *Profit*, they may receive from them; *Fidelity* they hold towards their Princes; and the *Noblenes* and purity of their blood. Now when I shall have made good, that all *these three* things are found in the *Jewish Nation*, I shall certainly persuade your Highnesse, that with a favorable eye (Monarchy being changed into a Republicq), you shall be pleased to receive again the Nation of the Jews, who in time past lived in that Island: but, I know not by what false Informations, were cruelly handled and banished.

Profit is a most powerfull motive, and which all the World preferres before all other things: and therefore we shall handle that point first.

It is a thing confirmed, that merchandizing is, as it were, the proper profession of the Nation of the Jews. I attribute this in the first place, to the particular Providence and mercy of God towards his people: for having banished them from their own Country, yet not from his Protection, he hath given them, as it were, a naturall instinct, by which they might not only gain what is necessary for their need, but that they should also thrive in Riches and possessions; whereby they should not onely become gracious to their Princes and Lords, but that they should be invited by others to come and dwell in their Lands.

Moreover, it cannot be denied, but that necessity stirs up a man's ability and industry; and that it gives him great incitement, by all means to trie the favour of Providence.

Besides, seeing it is no wisdom for them to endeavour the gaining of Lands and other immovable goods, and so to imprison their possessions here, where their persons are subject to so many casualities, banishments and peregrinations; they are forced to use merchandizing untill that time, when they shall returne to their own Country, that then as God hath promised by the Prophet Zachary, *Their shall be found no more any merchant amongst them in the House of the Lord.*

From that very thing we have said, there riseth an infallible Profit, commodity and gain to all those Princes in whose Lands they dwell above all other strange Nations whatsoever, as experience by divers *Reasons* doth confirme.

I. The Jews, have no opportunity to live in their own Country, to till the Lands or other like employments, give themselves wholly unto marchandizing, and for contriving new Inventions, no Nation almost going beyond them. And so 'tis observed, that wheresoever they go to dwell, there presently the Traficq begins to florish. Which may be seen in divers places, especially in Lighorne, which having been but a very ignoble and inconsiderable City, is at this time, by the great concourse of people, one of the most famous places of Trafique of whole Italy. . . .

II. The Nation of the Jews is dispersed throughout the whole World, it being a chas-

tisement that God hath layd upon them for their Idolatries, Deut. 28:69, Ezech. 20:23, Nehem. 1:8, Ps. 107:27. and by their other sinnes their families suffer the same shipwrack.

Now in this dispersion our Fore-fathers flying from the Spanish Inquisition, some of them came in Holland, others got into Italy, and others betooke themselves into Asia; and so easily they credit one another; and by that means they draw the Negotiation where-ever they are, where with all of them marchandizing and having perfect knowledge of all the kinds of Moneys, Diamants, Cochinil, Indigo, Wines, Oyle, and other Commodities, that serve from place to place; especially holding correspondence with their friends and kinds-folk, whose language they understand; they do abundantly enrich the Lands and Countrys of Strangers, where they live, not onely with what is requisite and necessary for the life of man; but also what may serve for ornament to his civill condition. Of which *Traficq*, there ariseth ordinarily *Five* important benefits.

1. The augmentation of the Publiq Tolls and Customes, at their coming and going out of the place.

2. The transporting and bringing in of marchandises from remote Countries.

3. The affording of Materials in great plenty for all Mechaniqs; as Wooll, Leather, Wines, Jewels, as Diamants, Pearles, and such like Merchandize.

4. The venting and exportation of so many kinds of Manufactures.

5. The Commerce and reciprocall Negotiation at Sea, which is the ground for Peace between neighbour Nations, and of great profit to their own Fellow-citizens.

III. This reason is the more strengthened, when we see, that not onely the Jewish Nation dwelling in Holland and Italy, traffics with their own stocks but also with the riches of many others of their own Nation, friends, kinds-men and acquaintance, which notwithstanding live in Spaine, and send unto them their moneys and goods, which they hold in their hands, and content themselves with a very small portion of their estate, to the end they may be secure and free from danger that might happen unto them, in case they

should fall under the yoke of the Inquisition; whence not onely their goods, but oftentimes also their lives are endangered.

IV. The love that men ordinarily beare to their own Country and the desire they have to end their lives, where they had their beginning, is the cause, that most strangers having gotten riches where they are in a forain land, are commonly taken in a desire to returne to their native soil, and there peaceably to enjoy their estate; so that as they were a help to the places where they lived, and negotiated while they remained there; so when they depart from thence, they carry all away, and spoile them of their wealth; transporting all into their own native Country: But with the Jews the case is farre different; for where the Jews are once kindly received, they make a firm resolution never to depart from thence, seeing they have no proper place of their own: and so they are always with their goods in the Cities where they live, a perpetuall benefit to all payments. Which reasons do clearly proove, that it being the property of Citizens in populous and rich countries, to seeke their rest and ease with buying lands and faire possession of which they live; many of them hating commerce, aspire to Titles and Dignities: therefore of all strangers, in whose hands ordinarily Trafique is found, there are none so profitable and beneficiall to the place where they trade and live, as is the Nation of the Jews. And seeing amongst the people of Europ, the chiefest riches they possesse, from Spain, those neighbour Nations, where the Jews shall finde liberty to live according to their own Judaicall Laws, they shall most easily draw that benefit to themselves by means of the industry of our Nation, and their mutuall correspondence.

From hence (if it please your Highness) it results, that the Jewish Nation, though scattered through the whole World, are not therefore a despicable people, but as a Plant worthy to be planted in the whole world, and received into Populous Cities: who ought to plant them in those places, which are most secure from danger; being trees of most savory fruit and profit, to be alwayes most favoured with Laws and Privileges, or Prerogatives, secured and defended by Armes.

... The chieftest place where the Jews live, is the Turkish Empire, where some of them live in great estate, even in the Court of the Grand Turke at Constantinople, by reason there is no Viceroy, or Governour, or Bassa,² which hath not a Jew to manage his affaires, and to take care for his estate: Hence it cometh that in short time they grow up to be Lords of great revenues, and they most frequently bend the minds of Great ones to most weighty affaires in government.

The greatest Viceroy of whole Europe is the Bassa of Egypt; this Bassa always takes to him, by order of the Kingdome, a Jew with the title of Zarf-Bassa (*Thresurer*) viz. of all the Revenues of that government, who receaves purses full of money, seals them, and then sends them to the King. This man in a short time grows very rich, for that by his hands as being next to the Bassa, the 24 Governments of that Empire are sould and given, and all other businesses managed. At present he that possesseth this place, is called Sr. Abraham Alhula. The number of Jews living in this Kingdome of the Great Turke, is very great, and amounts to many Millions. In Constantinople alone there are 48 Synagogues, and in Salaminque 36, and more than fourescore thousand soules in these two Cities alone.

The first King gave them great privileges which they enjoy untill this day: for besides the liberty, they have every-where, of trading with open shops, of bearing any Office and possessing of any goods, both mooveable and immoveable, he yet graunted them power to judge all Civil causes according to their own Laws amongst themselves. Moreover they are exempted from going to Warres, and that souldiers should be quartered in their houses, and that Justice should take no place upon the death of any one that left no heir to his Estate...

In Germany, there live also a great multitude of Jews, especially at Prague, Vienna and Franckfurt, very much favoured by the most mild and most gracious Emperours, but despised of the people, being a Nation not very finely garnished by reason of their vile cloathing; yet notwithstanding there is not wanting amongst them persons of great quality.

... But yet a greater number of Jews are found in the Kingdome of Poland, Prussia and Lethuania, under which Monarchy they have the Jurisdiction to judge amongst themselves all causes, both Criminal and Civil; and also great and famous Academies of their own. The chief Cities where the Nation liveth, are Lublin and Cracow, where there is a Jew, called Isaac Iecells, who built a Synagogue, which stood him in one hundred thousand Francs, and is worth many tons of gold. There is in this place such infinite number of Jews; that although the Cosaques in the late warres have killed of them above one hundred and fourescore thousand; yet it is sustained that they are yet at this day as innumerable as those were that came out of Egypt. In that Kingdome the whole Negotiation is in the hand of the Jews, the rest of the Christians are either all Noble-men, or Rustiques and kept as slaves.

In Italy they are generally protected by all the Princes: their principall residence is in the most famous City of Venice; so that in that same City alone they possesse about 1400 Houses; and are used there with much courtesy and clemency. Many also live in Padoa and Verona; others in Mantua, and also many in Rome it self. Finally they are scattered here and there in the chief places of Italy, and do live there with many speciall privileges...

In all these places the Jews live (in a manner) all of them Merchants, and that without any prejudice at all to the Natives: For the Natives, and those especially that are most rich, they build themselves houses and Palaces, buy Lands and firme goods, aime at Titles and Dignities, and so seek their rest and contentment that way: But as for the Jews they aspire at nothing, but to preferre themselves in their way of Marchandize; and so employing their *Capitals*, they send forth the benefit of their labour amongst many and sundry of the Natives, which they, by the traffick of their Negotiation, do enrich. From whence it's easy to judge of the profit that Princes and Common-wealths do reap, by giving liberty of Religion to the Jews, and gathering them by some speciall privileges into their Countries: as Trees that bring forth such excellent fruits.

So that if one Prince, ill advised, driveth them out of his Land, yet another invites them to his; and shews them favour. Wherein we may see the prophecy of Jacob fulfilled in

the letter: *The staffe (to support him) shall not depart from Jacob, untill Messias shall come. And this shall suffice concerning the Profit of the Jewish Nation.*



Medal by Paul Vincze commemorating the 300th Anniversary of the Resettlement of the Jews in Great Britain. Obverse: On the left, Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland and Ireland. On the right, Menasseh Ben Israel. Seven branch Menorah in foreground. Reverse: Legend 300th Anniversary Resettlement of the Jews in Gt. Britain. The dates 1656-1956 on scroll.



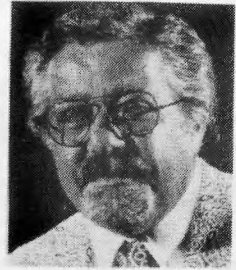
Menasseh Ben Israel
Judaic Heritage Society Medal

Cast bronze plaque 5 1/8" X 4 5/16" by Kormis from the Samuel Friedenberg collection of Great Jewish Portraits in Metal in the Jewish Museum. The portrait of Menasseh Ben Israel has emulated from the painting by Rembrandt.



Eugen Landau by *Sidney L. Olson*

Landau is the name of a city in Rhenish Palatinate, West Germany. Jews have been known to have settled in Landau since the 13th century. In the late 15th century and early 16th centuries, Jews were under several threats because of conflicts between the townspeople. During the Black Death persecutions of 1349 the community was destroyed. However there were again Jews in the town in 1354. The main occupations of the 15th century Jewish community was moneylending and the manufacture of playing cards. In 1545 the complete expulsion of the Jews finally took place. Many of the exiles, who were dispersed through much of Central and Eastern Europe adopted Landau as their family name in their new homes.



Eugen Landau was a German Jewish banker and philanthropist who was born in Breslau in 1852. In preparation for entering his father's banking firm in Berlin, he studied law and economics. By establishing close relations with the city authorities, his bank became one of the principal agents in arranging loans for the city and its development.

At 27, Landau was founder and director of Rechte Oderuferbahn-Gesellschaft, and played an important role in building its Silesian railroad. He played a major part in the establishment of the National Bank fuer Deutschland and its merger with the Breslau Disconto-Bank and the Bayerische Bank.

Landau served as a major in Germany's *Landwehr* (Territorial Reserve), during World War I, a rank which no other Jew who had not abandoned his faith had previously reached. He served as Spain's honorary consul-general in Berlin and used his position to strengthen relations between Germany and Spain.

Landau took an active part in all Jewish communal affairs. He contributed generously to many Jewish social-welfare organizations, among them the Juedische Altershilfe (aid to aged), and the Baruch Auerbach'sche Waisenhaus (orphanage). He helped to establish and support Keren Hayesod (Jewish National Fund) in Germany and was one of its vice-presidents. He also served as president of the Pro-Palestine Committee.

In the early 1920's, during this period in Palestine when several hundreds of small banks were organized, Landau founded a bank called Landau & Company Limited, Jaffa. The capital was 10,500 Egyptian Pounds divided into 10,500 ordinary shares of E.P. 1 each. The illustrated certificate No.033 is for 50 fully paid up shares, and has several dividend coupons still attached. The embossed circular

seal in the upper right hand corner shows this certificate was purchased in Germany instead of Palestine.

The Jewish population of Landau dwindled through increasing emigration till in 1939 only 94 Jews lived in the town. During the Holocaust era, 89 Jews were deported to Gurs in Southern France. In 1946, 20 concentration camp survivors again established a Jewish community in Landau.

Certificate Number

033

LANDAU & COMPANY, LIMITED, JAFFA

INCORPORATED UNDER THE PALESTINE COMPANIES ORDINANCE 1921
ON THE NINETEENTH DAY OF FEBRUARY 1924.

CAPITAL, Leg. 10,500

Divided into 10,500 Ordinary Shares of Leg. 1. each.

THIS IS TO CERTIFY that Mr. Gabriel Hilling is the Registered Holder of FIFTY fully paid up Ordinary shares of Leg. 1, each Numbered 1601 to 1650 in LANDAU & COMPANY, LIMITED subject to the Memorandum and Articles of Association thereof.

Given under the Common Seal of the said Company,

this 19th day of February 1924.

Robert
SECRETARY.

David
DIRECTOR.

Print, Eliahu Bros., Jaffa.

LANDAU & COMPANY, LIMITED.

Voucher for supply of fresh Dividend Warrants.

After all attached Dividend Warrants have been paid or advertised for payment, the Company will, on surrender of this Voucher and presentation of the corresponding Registered Certificate, issue to it. Registered Holder a new Sheet containing Dividend Warrants and a similar Voucher to be attached to the Registered Certificate.

No. 033

Landau & Co. Limited, Jaffa.
DIVIDEND WARRANT No. 4

on FIFTY Ordinary Shares represented in the annexed Share Certificate numbered as below and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

No. 033

Landau & Co. Limited, Jaffa.
DIVIDEND WARRANT No. 3

on FIFTY Ordinary Shares represented in the annexed Share Certificate numbered as below and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

No. 033

Landau & Co. Limited, Jaffa.
DIVIDEND WARRANT No. 2

on FIFTY Ordinary Shares represented in the annexed Share Certificate numbered as below and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

No. 033

Eliyahu Krause by Yaron Reinhold

Eliyahu Krause was born in Berdyanski, Russia in 1876. At the young age of 16, he attended the Mikveh Israel Agricultural School in Palestine. After further study at the Ecole Supérieure Agricole in France, he became employed by the Jewish Colonization Association (ICA).



Eliyahu Krause, director of the Mikveh Israel Agricultural School. Courtesy Alliance Israélite Universelle, Jerusalem.

Krause was sent to Smyrna, Turkey where he founded the Or Yehudah Agricultural School. After ICA took over administration of the Jewish settlements in Palestine founded by the Baron de Rothschild, the Sedjera Farm in Galilee became established for training Jewish settlers to promote grain cultivation. Scarcity of water in the area necessitated dry grain farming. Krause was appointed farm manager at Sedjera in 1901. Although the Hebrew name for this operation was Ilhaniyyah, through most of its history Ilhaniyyah was known by its popular Arabic name of Sedjera. Ilhaniyyah is the Hebrew name for tree; Sedjera the Arabic name.

Under Krause's initiative, the land was turned over to a group of workers on their collective responsibility. This was the first step of collective agriculture in Erez Israel. Among the first settlers were Kurdish Jews and Russian converts to Judaism. The Second Aliyah immigrants (1910) worked in Sedjera as hired laborers, and also organized the Ha-Shomer (Guardsmen Association). David Ben-Gurion was among the Second Aliyah immigrants at Ilaniyyah.

An imprinted receipt No. 31, dated 1912, printed in French, for Mr. E. Krause, administrator of Sedjera, for the purchase of 400 -?- with transport, made out in the amount of 640 Turkish Piastres, is illustrated. The Turkish revenue stamp is cancelled with the imprint A. Dück & Cie., Calla, Syrie.

Early in 1914, Krause was appointed director of the Mikveh Israel Agricultural School. During World War I, Krause carefully protected the interests of the school. Many of the graduates of this school went on to establish kibbutzim and moshavim. He introduced Hebrew as the language of instruction instead of French and initiated Jewish labor and watch duty throughout the farm.

The illustrated check, issued in 1920 and signed by E. Krause has been drawn on the Agricultural School Mikveh Israel account in the Anglo-Palestine Company Ltd. Bank for 100 Egyptian Pounds. It is franked with a pair of 2½ mil O.P.D.A.-E.E.F. stamps with an unusual error as imperforated between, and with a 5 mil H.J.Z.-E.E.F. stamp with shifted perforation.

№ 32

R.P.F. 117-96

Reçu de M. E. Krause Post 640

administrateur de Sedjera la somme de

Six cent quarante francs

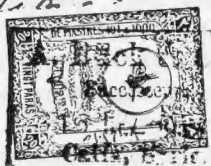
pour 400 tuils avec transport

9/12
J. Parf. 69

A. D. 1912

[Signature]

Sedjera, le 11 mai 1912



N° 223376

חברת אנגליה-פלשתינה
(בערבון סוגבל)
شركة الانجليز فلسطين محدودة المصارف

Mumukh 6 June 1910

THE ANGLO-PALESTINE COMPANY LIMITED

Pay to M. Boukay

or Order

[Redacted signature area]

CLOSED ON SATURDAYS AND JEWISH HOLIDAYS.

OPDA
H.Z.
5 mil.
E.E.F.

From the 1930's Mikveh Israel was the center for training Youth Aliyah wards. The school became recognized throughout the middle east for the advances it originated in farming technique. In 1970, Israel's 22nd Anniversary of Independence Coin featured the Mikveh Israel's Centenary.

Eliyahu Krause died in 1962. He will be always remembered for his outstanding work as an agronomist, for his guiding hand with Mikveh Israel and as being one of the leading pioneers in Erez Israel.

Sizes of Banknotes by Shmuel Aviezer

The size of banknotes is of special importance. From the outset it was necessary to have a large surface on which it was possible to write all details in clear, legible, calligraphic letters, the names and signatures of the issuers, and in general to produce a banknote which would arouse respect and be impressive, with some embellishments in the background



Early in the 20th century, when emphasis began to be placed on colored designs over monochrome text the tendency was to make banknotes smaller than they had been in the past. This trend continued until today's optimal banknote size was reached. In many countries the size of the banknotes increases with denomination within a series, but the dimensions of the entire series fall within a range which has evolved in the last few years.

The principal reasons for reducing the size of banknotes are:

1. Increased use of banknotes throughout the world. Inflation, tourism, business expansion, and the emergence of new countries made it necessary to issue larger quantities of banknotes. In order to reduce costs, more notes had to be crammed onto one sheet. Today a sheet contains 30-45 banknotes where it once contained 15-20. Furthermore, if 15 banknotes are printed on a standard sheet, about 30% of the area remains unused. This happened when the 100 Israeli pound note of the Third series was being produced. The area of the sheet was 350 sq. cm., of which only 243 sq. cm. was used for printing the 90X180 mm. banknote.
2. The declining value of money all over the world has made it necessary to reach a more realistic calculation of the costs of producing banknotes vis-à-vis their face value.
3. Printing techniques have become more sophisticated, so that more banknotes can be printed on a sheet. The Super Simultan and Super Itaglio machines can print up to 45 banknotes per sheet.
4. Security devices improvements on banknotes means that the area of the banknote does not have to be so large in order to incorporate them.
5. The size of an note is no longer generally regarded as indicative of the prestige of the issuing country.
6. The approach to the production of banknotes has become increasingly functional, so that they now have to fit in with the requirements of automatic sorting and counting machines.

The dimensions of banknotes (in millimeters) in circulation in the first half of the 20th century in several representative countries, compared with their dimensions today, are listed in the following table.

<u>Country</u>	<u>Denomination</u>	<u>Then</u>	<u>Now</u>
Russia	500 Rubles	275 X 126	140 X 70
Italy	10,000 Lira	246 X 125	133 X 70
	5,000 Lira	234 X 125	126 X 70
Scotland	L 5	229 X 127	139 X 84
	L 10	223 X 126	151 X 85
	L 20	229 X 128	160 X 90
Finland	500 Markaa	204 X 120	142 X 69
India	1000 Ruppee	203 X 127	167 X 73
Ireland	L 20	204 X 114	172 X 90
Norway	500 Kronor	216 X 127	170 X 90
Sweden	1000 Kronor	210 X 121	170 X 90
Netherlands	FL. 50	220 X 105	148 X 76
	FL. 1000	215 X 122	160 X 76
Switzerland	SFr. 100	191 X 105	170 X 78
	SFr. 1000	228 X 124	192 X 86
France	Fr. 100	171 X 92	160 X 85
Britain	L 5	78 X 145	70 X 135
	L 20	90 X 160	80 X 149
	L 50	95 X 169	85 X 156
Germany	DM 100	160 X 80	154 X 74
	DM 50	150 X 75	146 X 71

Even in the United States, where banknotes are of uniform size, their dimensions were reduced from 80X190 mm. to 66X156 mm. in 1928.

There are two basis approaches to determining the size of banknotes:

1. *Changes in size according to denomination:* When this approach is adopted, the smaller the size of the note, the smaller its denomination, and vice versa. This approach has been adopted since banknotes as we know them were first issued, and was probably influenced by the fact that coins of higher denomination were larger. This method means that different denominations can be easily identified, and is particularly helpful for blind people. Many countries, especially in Europe, employ this system till today. The fact that at the higher denominations fewer notes are printed per sheet, thereby raising printing costs, has not deterred those countries which use that system. It has been claimed that fewer notes of higher denominations are required, so that the difference in costs is not significant, compared with the benefit of making it easier for the public to identify different denominations.

2. *Standard size*: The example *par excellence* of this method is the U.S. dollar, all of whose denominations are 66X156 mm. Several Latin American countries (Mexico, Brazil, El Salvador, Surinam) have followed the U.S.'s lead in this, and issue banknotes of the same dimensions as the U.S. dollar.

If banknotes are of a standard size, they have to be examined more closely in order to detect their denomination. This applies especially to the U.S. dollar, all of whose denominations are of the same color.

One of the advantages of having banknotes of a standard size is the fact that automatic counting machines can handle them all without having to be adjusted for each denomination.

On the other hand, distinct colors should be chosen for each denomination, making the difference between them clear. Blind people find it particularly difficult to distinguish banknotes which are of the same size. Even though each denomination has its own distinguishing marks, these are difficult to detect and eventually get worn away, so that they are of dubious value.

SIZES OF ISRAELI BANKNOTES

The sizes of banknotes in the first few Anglo-Palestine and Bank Leumi Le-Israel series were determined by the printers, the American Banknote Co., New York, and conformed with generally accepted sizes of banknotes in the 1940's and 1950's.

The First Bank of Israel series, including the sizes of the banknotes, were designed by the British company of Thomas de la Rue. Virtually the same dimensions were used in the Second series, with sizes increasing with the denomination (see table)

<u>Denomination</u>	<u>Anglo</u>	<u>B.L.L.</u>	<u>1st Series</u>	<u>2nd Series</u>	<u>3rd Series</u>	<u>4th Series</u>	<u>Shekel</u>
	<u>Palestine</u>	<u>Series</u>					<u>Series</u>
	<u>Series</u>						
500 mil (pruta)	72 X 148	72 X 148	72 X 130	72 X 130			
IL 1/2							
IL 1	75 X 150	75 X 150	72 X 135	75 X 135			
IL 5	68 X 150	80 X 155	78 X 140	78 X 140	75 X 150	76 X 128	
IL 10	80 X 150	80 X 155	82 X 150	82 X 150	82 X 160	76 X 135	IS 1 76 X 135
IL 50	84 X 159	85 X 160	87 X 160	93 X 178	85 X 170	76 X 141	IS 5 76 X 141
IL 100					90 X 180	76 X 147	IS 10 76 X 147
IL 500						76 X 153	IS 50 76 X 153
		IS 500	76 X 138		IS 5,000	76 X 138	
		IS 1000	76 X 138		IS 10,000	76 X 138	

When the Third series was being prepared, The Governor of the Bank of Israel, David Horowitz, asked the Committee for the Design of Banknotes and Coins to reconsider its recommendation that the size of banknotes be reduced because the new 100 pound note would be smaller than the old 50 pound note, which was still in circulation. Thus, the dimensions of the banknotes of the Third series remained large despite the tendency worldwide to reduce the size of banknotes.

The need to have banknotes of a uniform width in order to enable sorting by automatic machines the Bank of Israel was intending to acquire was taken into account when the Fourth series was being prepared. In order to distinguish between denominations, the banknotes increased in length by 6mm. for each denomination, in addition to differences in color and design. When the pound was replaced by the Sheqel, the dimensions remained the same for each denomination.. When a new denomination (IS 100) was introduced, the same width (76mm.) was kept, and another 6 mm. was added to the length making it 159 mm. long.

The inflation of the early 1980's made it necessary to add new banknotes of higher denominations. The note bearing the likeness of Baron Edmond de Rothschild was then in preparation, and its size was determined according to the pattern of existing banknotes making it 165 mm. long.

Expectations that inflation would increase within a short period of time obliged the Bank of Israel to set a standard size for banknotes. In consultation with the printers, it was decided that a length of 138 mm. would enable the optimal utilization of the standard sheet of paper used in the classic machines for printing banknotes. That size would make it possible to print 30 banknotes on each sheet, instead of 24 as had been the case with the IS 100 note (Jabotinsky). Having a standard size would also make it possible to produce additional denominations without having to alter the length of each banknote while taking care to choose distinctly different colors for each denomination, in order to enhance ease of recognition.

In order to solve the problem of identification of banknotes by blind people, it was decided to adopt the method whereby different raised and hollowed geometric forms would make it possible to distinguish between denominations.

The trend towards a reduction in size, which began with the Fourth series (even though the intention was to begin with the Third) continued until a standard size was adopted.

Starting with the IS 500 note, banknotes were of a standard size (138X76 mm.) and this applies to all the banknotes of the New Sheqel Series. (N.I.S.)

Westerbork Concentration Camp Currency Designer Tells His Story

by Werner Löwenhardt

BASED ON AN INTERVIEW WITH SAMUEL HALPERIN

I was born on November 30th, 1919, in Dortmund, Germany, from a German father and a Dutch mother. In 1935, at age 15, I left Germany on my own and settled in Enschede, Holland. I was aware of the political situation and did not trust Hitler who had risen to power in 1933. My greatest mistake was that I did not go on to the U.S.A. I could not imagine that Hitler would conquer Holland in 1940.



By the time of the German occupation I was a trained graphics designer. On October 4, 1942, I was sent with my father to Camp Westerbork. I was 23 years old. Westerbork had been established in 1939 as a Camp for Jewish Refugees from Germany. In June 1942, the Nazis took over and from that date the official name was "S.S. Durchgangslager Westerbork".

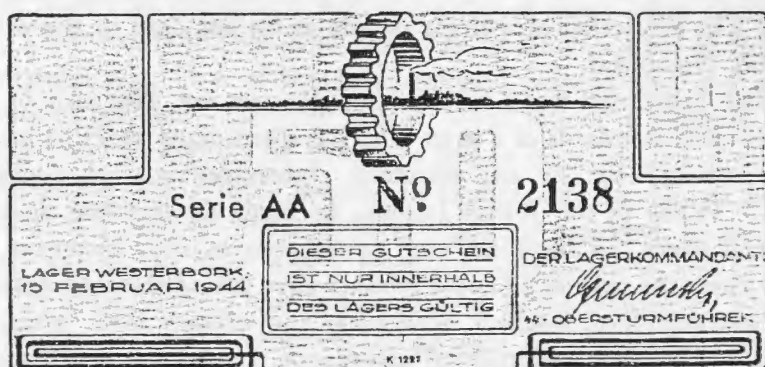
All Dutch Jews were rounded up and concentrated in Westerbork, surrounded by guards and barbed wire. Each Tuesday, a cattle train left for the East. More than 110,000 Jews were deported. We did not know their fate until after the war; 102,000 were gassed and murdered.

My father, a soldier wounded in World War I (1914-1918) was allowed to stay at Westerbork "until further notice". In 1943, however, my parents were sent to Theresienstadt and, in December 1944, to Auschwitz. There, they were gassed along with millions of others. Altogether, I lost 28 members of my family.

As a graphics designer, I was lucky to be asked to work in the "Statistique" office. There, four men produced statistics and all sorts of graphic work for Nazi Kommandant Gemmeker, a German S.S. officer. I designed the logo for the industrial department of the camp. Later, this logo was used for the front of the Westerbork Camp money. One of my sketches showing the camp from the South is shown on the reverse of the notes. The money was printed in Assen, a small town 15 kilometers from the camp.

The Westerbork notes could be used only in the camp canteen. If there was anything for sale. Occasionally, there was ersatz soap, coffee, razor blades, but nothing to eat.

I was liberated by Canadian troops on April 12, 1945. Recently the tiny remnants of Dutch Jewry built a monument at Westerbork, a pavilion paved with 102,000 bricks, one for every Dutch Jew killed in the Holocaust. This is our memorial to the dead. You, the living, must also remember.



The main road with the central kitchen & electric power house with chimney. Sketch by Werner Löwenhardt May 1944



Vladimir Jabotinsky - The Jewish Winston Churchill

By. Col. John Henry Patterson

VLADIMIR JABOTINSKY's last walk on earth was between two lines of young Betarim, who awaited his arrival in Camp Betar in Hunter, New York. They stood in military formation for his inspection. Although suffering from acute pain, Jabotinsky carried out the inspection and went straight to his room and died—a martyr to duty even unto death.

I was not with him during the last hours of his life, but when I later heard of it I could not help saying to myself that if Jabotinsky were to choose the setting for his death, it would have been something after this manner. The inspection of a Betar parade as his last deed in this world was highly symbolical.

Not that Jabotinsky was a born soldier. He was not. Not only by my standards—the standards of a man who has spent many years of his life in army service—but by any standard, Jabotinsky was of course a “civilian.” While in the Jewish Legion, he made an excellent soldier; as fine and brave, as disciplined and courageous as any. However, no one who knew the man at all could possibly have missed those exceptional gifts of statesmanship, intellect, leadership and oratory with which he was endowed in such unparalleled abundance. It was too wonderful a combination to be restricted by any army uniform. If there had existed a Republic of Israel, Jabotinsky would have made an ideal President. But there was neither a Jewish Republic nor a Jewish Army, except for the Legion in World War I, which came into being primarily through Jabotinsky's vision and his stubborn determination not to rest until the Legion became a reality.

Yet, maybe for the very reason that the Jews had no army of their own and the Jewish Legion was a comparatively short-lived affair; maybe because the Legion remained Jabotinsky's most outstanding success, the most brilliant page in the history of his crowded life, the “civilian” Jabotinsky never lost his military bearing.

He was thirty-six years old when he joined the Jewish Legion, having spent all his life prior to that either at the desk writing his books, articles and poems, or on the platforms all over Russia trying to imbue Jewry with the Zionist idea. After about two years of military schooling and service, he once again returned to the very active life of a political writer, lecturer, propagandist and leader of his people. Only two years in the army as against forty years of civilian endeavors, but no one who came in contact with the man could have been in any doubt as to his military past. It was not only Jabotinsky's upright, soldier-like bearing,

which he maintained with inborn ease all through the years to the last day of his life, but it seemed to me that Jabotinsky found in the army a response to his innermost longings, something he badly wanted, maybe not so much for himself as for his people.

There was a widespread conception of Jabotinsky as a man led by emotions, a man of uncontrollable enthusiasms. His great oratory, which often enthused beyond control great multitudes of people, contributed to the formation of this misconception of Jabotinsky. For a gross misconception it was. One could rarely meet a man with whom emotions would carry so little weight in his political thinking and actions. Indeed, in the numerous encounters with statesmen of many lands which I have had, I can not recall one who would be as much a slave of his logic as Jabotinsky was. One of the most colorful, experienced and magnetic orators of his day, Jabotinsky would never mount a platform without first preparing carefully his lecture or speech up to the last of his studied gestures. He would leave nothing to chance, and he did not believe in miracles. In logic he believed, in the logic of mankind, in the logic of events and in the logic which must rule supremely in our lives. This was the most striking non-Jewish feature in his mentality. There was practically no bridge between Jabotinsky's logic and the Jewish submissiveness to chance, miracle and fate.

Here is what Jabotinsky looked for in the Jewish Legion and what drove him to a Jewish state: "Iron and a King." In these two short words you can find everything: Jabotinsky's uncompromising revolt against the unorganized, formless Jewish dispersion with no state organization, no leadership, no discipline and no national policy. And you can find in it, too, the foundations of his simple yet sound and constructive political program for the Jewish people. He wanted for the Jews what they lacked most: a united nation with a central leadership; a state with an army; "iron" for their defense in a hostile world, and a man who gives the signal and thousands lift up their hands. . . .

That is why it was he, Jabotinsky, who originated the idea of a Jewish Legion in World War I, and fought for a Jewish Army in World War II. This it was that prompted him to organize Jewish self-defense back in Russia and later in Palestine. This was behind his idea of the Brith Trumpeldor movement, which he loved and cherished more than any other of his creations. In these Betar youngsters he was hoping to arouse the great longing for "Iron and King," for military preparedness, organization, self-respect and discipline—all those elements of nationhood which he so badly missed in Jewish life, and

which, he knew, were the indispensable foundations for the rebirth of Jewish statehood.

When Jabotinsky embarked on the Jewish Legion venture, everything was against him and there was nothing whatever to give support to his idea. First of all, it was a precedent-breaking idea. Since the fall of Judea and the Jewish dispersion all over the globe, there never was a Jewish military unit anywhere in the world. For two thousand years, the Jews had had neither a state organization of their own nor any military formation of their own. Furthermore, by the very fact of the Jewish dispersion, the Jewish people had a stake in every land, and this was later to be one of the chief arguments of the opponents of the Jewish Legion. "How can we dare," they would say, "to join either of the warring alliances, thus endangering the Jewish populations of the other alliance?" In other words, they claimed that if a Jewish Legion was formed within the framework of the British Army, the Jews of Germany, Austria, Bulgaria and Turkey would pay the price, for surely vengeance would engulf them.

This in itself was no idle argument, for Jewish realities demanded consideration. Jewish minorities lived everywhere, practically at the mercy of the ruling majorities. But even more powerful was the unspoken argument of a long-lasting tradition, of the very philosophy of the Jewish *Galuth* (Dispersion).

In most countries of Europe, especially in Eastern, Central and Southern Europe, where the bulk of the Jewish people lived, the Jews were neither *de jure* nor *de facto* full-fledged citizens of their respective states. Also in spirit, moreover, they did not feel like full-fledged members of these European nations. This state of affairs, which developed during several centuries, had brought about a widespread indifference among the Jews regarding the fate of such states. They were not expected to be wholehearted patriots of the countries which treated them like stepchildren—and they were no such patriots, though to the extent they were allowed to serve such countries they always served them loyally. What they principally were concerned with—for very obvious reasons—was how this or that development in the nations among whom they lived as a hated or persecuted minority would affect their own lives and interests.

In fact, had it not been for the incredible stupidity of the "Old Men of Zion" who strenuously opposed Jabotinsky's endeavors, I am certain that a Jewish Army of at least one hundred thousand men would have been formed.

What a difference a Jewish Army in World War I would have made! It is difficult to state now with absolute certainty what the subsequent march of events would have been; few people possess prophetic powers. It seems, however, safe to say that the whole course of history, especially with regard to Palestine and the Jewish people, would have been totally different. The Jewish people would have gained Palestine, whether the British bureaucrats liked it or not; and a Jewish Palestine would have provided England with another Gibraltar—faithful to her unto death—at the Eastern end of the Mediterranean. If one bears in mind that in such a case the Jews would have had a state of their own and *ipso facto* the British would have been much stronger in the Middle East, one may doubt whether Hitler would have found it so easy to bring about World War II.

All through the years of the war, even after Jabotinsky passed away, public opinion both in the United States and in Britain clamored for a Jewish Army. The seed sown by Jabotinsky, who came to this country for this very purpose, had borne fruit. But the anti-Zionism of the British Colonial Office proved stronger than the vital interests of Britain and America. Having to make a choice between the acceptance of an army which would undoubtedly make a great contribution to the winning of the war (especially on the Middle Eastern front), or the granting of recognition to the Jewish people, Britain chose to disregard the best interests of the war effort and squashed the army. The strong public demands were of no avail. Whitehall anti-Jewish bureaucrats had decreed that there would be no Jewish Army, and there was no Jewish Army. The Jewish Brigade, formed late in the war, was a most reluctant concession to the widespread demands of public opinion. It was the only tangible achievement of the Jabotinsky idea of a Jewish Army.

Even this Vladimir Jabotinsky did not live to see. He died a heart-broken man at a time when the entire world situation was at its blackest, and when the Jewish-Zionist situation oozed desolation. Yet, in summing up Jabotinsky's life, especially that phase which was devoted to the Jewish Legion in World War I, and his efforts on behalf of a Jewish Army in World War II, one must admit that he accomplished results of historic significance. The two revolutions which he set out to perform nigh thirty years ago were successfully concluded. It was Jabotinsky's Jewish Legion that gave all the actuality and plausibility to the Jewish Army idea in this war. To make the British Government accede to the formation of a Jewish Army was beyond Jabotinsky's power.



Jabotinsky portrait on 100 Sheqalim banknote 1980

Jabotinsky State Medal 1980



Jabotinsky Special Coin Issue 1980



I can think of no more fitting conclusion to this effort at evaluation of Vladimir Jabotinsky than a story told years ago by a friend of mine and a close collaborator of Jabotinsky's. Late in 1937, on a visit to Palestine, he met an Englishman who was the head of a great British enterprise in Palestine, who had lived there for many years and was well conversant with Jewish-Zionist politics. When in the course of the conversation the Englishman learned that my friend was an associate of Jabotinsky's, he said: "Oh, you are a follower of Jabotinsky. That's your Churchill."

I never forgot this story, for the parallel between Jabotinsky and Churchill was truly striking. At that time, in 1937, Churchill was still in opposition. He was the *enfant terrible* of British politics for many decades, exactly like Jabotinsky in Zionism. Both Vladimir Jabotinsky and Winston Churchill were great writers and famous orators; both were "civilians" whose lives were colored by military episodes and a deep interest in war problems; both spent the major part of their lives in opposition; both had the foresight and the prophetic power to foretell political events and they both repeatedly warned their peoples—in vain—against the fatal policies of their mediocre leaders.

This parallel is true even in details. When, at a Zionist Congress, the word would spread that Jabotinsky was going to speak, there would be a stampede for seats. They would all listen, applaud and admire, and then they would vote for Weizmann and re-elect him to the leadership. The reaction to Churchill's speeches in the House of Commons was exactly the same. There, too, a half-empty room would fill to capacity to listen to Winnie; they would give him a great cheer, and they would walk into the division lobby to uphold Stanley Baldwin, Ramsay MacDonald, Neville Chamberlain, or some other nonentity.

Unfortunately, this parallel did not proceed to the very end. The British nation, when confronted with a great catastrophe, obeyed its inherent healthy instinct and called to power its Jabotinsky, who was destined to lead Britain out of its dire peril to glorious victory.

The Jewish people did not turn to its Churchill. Even facing the most tragic disaster in its long and eventful history, it still left the reins in the hands of its old leaders. The Jewish Churchill was left to die "in opposition."

But I am convinced that Vladimir Jabotinsky did not die a defeated man. On the contrary, before he passed away he had vitalized and given hope to the youth of Israel, and this seed, which he sowed in adversity, will, before a generation passes, assuredly flower into victory.

The ALEPH BETH Page

...Dedicated to the Beginner *by Edward Janis*

Q. Isn't it true that the rarity of a given coin remains the same in a given series and this rarity is established by mint figures of issue and sales prices? W.D. Maryland.

A. In referring to mint figures, you are obviously talking about modern coinage because I have no knowledge of ancient Greek, Roman or Jewish mint figures as to the numbers struck for a given obverse and reverse type. All discussions of rarity pertain to the best guesstimate of the number of survivors of a given coin that exist TODAY based on a number of positive or negative factors that will effect a divergence from the original mint figures.

There are at least a dozen rarity scales for coins. Most European collectors, dealers and numismatists, by common agreement, use a range of Common (C) R-1 5000 pcs; R-2 through R-8 where for example R-5 means 75-200; R-9 indicates 2-3 and R-10 is shown for a piece believed unique. In U.S. coinage, most use the Dr. Sheldon scale for rarity. This runs from R-1 common through R-4 76-200 very scarce; R-5 Rare 31-75; R-6 Very Rare 13-30; up to its apex R-8 Unique or nearly so.

Rarity does change. In the case of ancient coins, new coins or hoards are continually being found. When I first began collecting the coins of Tiberias, the bronze coin of Hadrian, with Zeus seated in a temple (H.232,R.12), was a rare coin. Since then, dozens have found their way into collector's hands.

The opposite can also occur. Take the 5 lirot Israel Independence Day proof coins of 1964 (Israel Museum) and 1963 (Seafaring) both having identical mintages of 4500. Approximately 1000 Seafaring ended up in one dealer's hands. In a few years, through clever marketing of buy-sell figures, the Seafaring was selling for \$600, while the Museum could be had for \$22. In January 1980, at the AINA convention in Miami, bullion dealers were paying about \$30 for the .7235 troy oz. silver bullion content pieces to a high of \$37 (N.Y. April 1980). Naturally, it was the lower priced Museum pieces that went to the smelters. One prominent N.Y. coin and bullion dealer confided to me that he had melted not less than 9,000 Herzl, Bar-Mitzvah, Negev, Knesset, Museum and Chai Proofs. He was not the largest or next to the largest bullion dealer in N.Y. It paid to melt the Museum pieces, it didnot pay to melt the Seafaring. I doubt that more than 2000 Museum proofs survived the meltdown.

Whereas there exists twice as many Seafaring proof pieces, the current market prices reflect a great disproportion in price of the coins based on rarity. It is by this example that we see rarity is not the prime factor in setting market price. Supply and demand are the greatest factors in arriving at the price a willing, but not forced, seller would sell to a reasonably knowledgable buyer with funds. The fellow who paid \$400-600 is not ready to sell his Seafaring for half the price of a Museum piece based on rarity and availability.

A City Named Kaunas by Vincent Alones

Kaunas is a city located at the junction of the Viliya and Nieman Rivers. Originally in Poland-Lithuania, it came under Russian domination in 1795, was occupied by Germany in World War I (1915-1918), and became the capital of the independent Lithuanian Republic from 1920-1939. The city was occupied by Russia for one year from June 1940 to June 1941 and then fell under Nazi domination until 1944. At the end of World War II, it again came under Soviet domination. With the crumbling of the Soviet Empire, it is once more independent. The city was called Kowno under Poland; Kovno under Russia; and Kauen under Nazi German occupation.

There is documentary evidence that Jews lived and traded in the city towards the end of the 15th century. At the time of the expulsion of the Jews from Lithuania in 1495, the post of assessor of Kovno was held by Abraham Jesofovich. The bans was not strictly enforced and through the years Jews continually lived and engaged in business in the city. The problems were mostly caused by Christian merchants who feared Jewish competition, and through their influence were able to have prohibitions imposed. At the beginning of the 18th century, the Jews made an agreement with the Christian merchants whereby in return for the privileges of residence and trading in the city, they agreed to pay one fifteenth part of all of the taxes and of the city's expenditures

After Kaunas became the capital of independent Lithuania, its Jewish community grew in importance. Jewish population in Kaunas increased from 25,000 in 1923 to about 40,000 in 1933 when they were 30% of the population. The most important Jewish commercial and industrial enterprises in Lithuania were in the capital city. During this period, when Jewish national cultural autonomy was authorized in Lithuania, Kaunas was the seat of the Ministry for Jewish Affairs, The Jewish National Council and other central Lithuanian Jewish organizations.



Hasidic synagogue in Kaunas (Kovno).

One institution was the formation of a Central Jewish Cooperative Bank, part of the share capital being held by Jewish people's banks, of which there were 81 in 1930. These banks performed a principal role in all phases of Jewish commerce in the country and abroad.

The word Žydu translates to Jewish in the Lithuanian language. The numismatic illustrations are bankers checks which bear the imprints of Jewish banks and the Central Jewish Cooperative Bank. These are large size documents measuring 4½" wide and 12" long but have been printed on very poor quality buff color paper. A colorful government revenue tax stamp has been imprinted on the left hand side. A tax of 25ct had been affixed for each 100 lity of value. It appears that blank forms were purchased from the government with the revenue tax imprinted and either printed or rubber stamped for bank or personal use. The 1931 item is a promissory note payable to B. Rabinavičius, a Jewish banker in the city. After being paid, it is returned with the signature crossed out. The 1940 item bears a clear Central Jewish Cooperative Bank imprint, and what appears to be a bank cancellation a few days prior to Russian occupation.

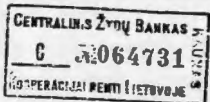


5/5 1940

Eleonora
Palakauskaitė
vilijamopolė
Kaunas 1935
Kaimo Būta Kaupėda

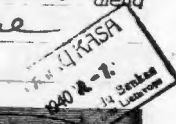
Kaunas 1940 m. gegužės mėn. 1 d.
Pagal šį vekselį 10 40 metų bižutėliui septyni dienų
sumokėsiu p. M. Kavaliauskui, Kaune

VEKSELIS 15 CITY



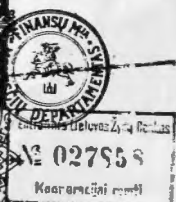
aituorėlis desimtas 66

E. Polakauskaitė



Monetė Kaunas 1931 m. gegužės mėn. 22 d. 1931 m.

6/2-24/5 Kaimadarys



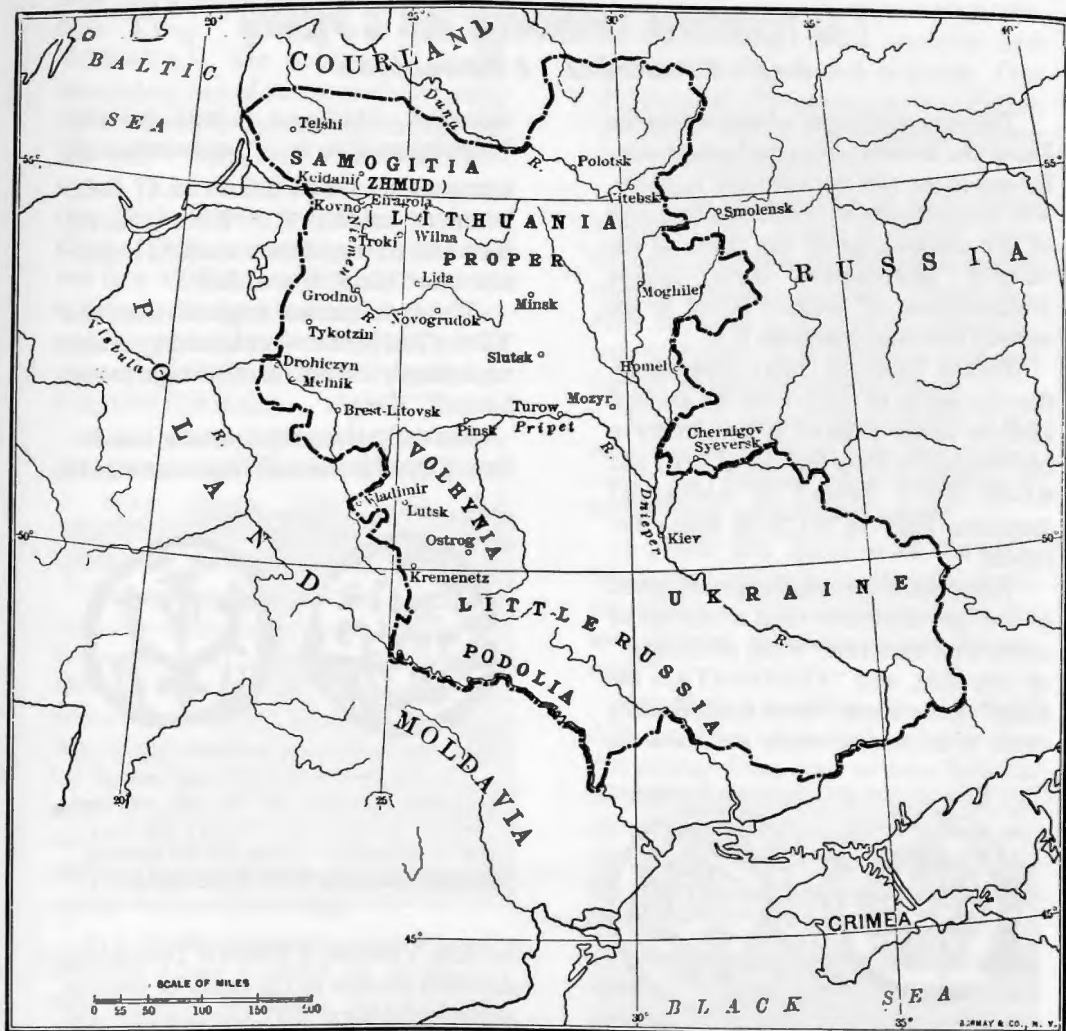
Kaunas 1931 m. Vasarį 6

Tūkstantis devyni simtai trisdešimt pirmasis metal:
gegužės mėn. dividimantai dienų šiuo vekseli:
prival aa sumokėti p. B. RABINAVIČIAUS Pėd. Kaimadaryje
su šimtais litais

Juridinė gyvenamoji vieta Brinkla Kaune



V. Rabinavičius



GRAND DUCHY OF LITHUANIA AT ITS GREATEST EXTENT, SHOWING CITIES WHERE JEWS LIVED.

Kovno (Kaunas) was "liberated" by the Soviet army on August 1st 1944. The Jewish survivors consisted of several hundred Jewish partisan fighters and a few families with children hidden by gentiles. A few hundred Jewish women were liberated when Soviet troops liberated the Stutthof concentration camp, and several dozen Jewish men were found alive in Dachau when the American troops liberated the camp. Most of the Jews of Kaunas were exterminated by the Nazis in the Holocaust. According to a German report, 31,914 Jews and 80 communists for a total of 31,994 were killed in the Kovno and vicinity region up to the end of October 1941.

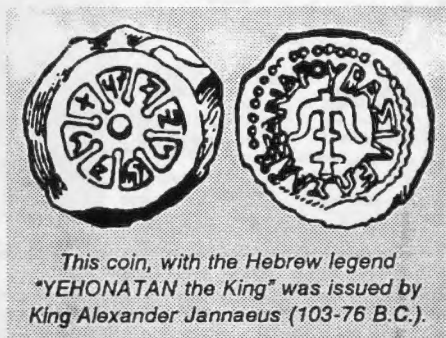
After the war a majority of Jewish survivors stayed in the Displaced Persons camps established in Germany, Austria and Italy. Later they were joined by Jewish survivors who escaped from Soviet Lithuania. Most settled in Israel when the DP camps were closed. Some Jews from other places settled in Kaunas afterwards and a population of about 5000 was recorded in a Soviet census taken in 1960.

Full Hasmonean Chronology Still a Mystery by David Hendin

The new reading of a fragment of the Dead Sea Scrolls adds a little more confusion to an old numismatic mystery. We're talking about the continuing saga of the chronology of the coins of the family Maccabee, also called Hasmoneans, of ancient Israel in the second and first centuries B.C.

Recent theories, have suggested that the group of coins with the ancient Hebrew name YONATAN might have been issued by John Hyrcanus II (67 and 63-40 B.C.) instead of Alexander Jannaeus (103-76 B.C.) as many believed.

This possibility was suggested based on the fact that there exist a number of coins with the name "King Alexander" on one side, and "YEHONATAN the King" on the other. These are definitely coins of Jannaeus, since we know he



was king, and we know his Greek name was Alexander.

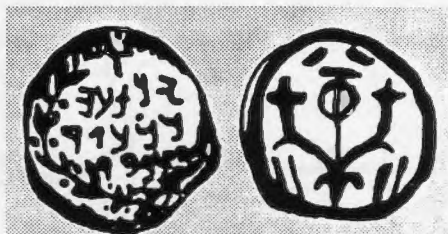
It had previously long been thought that the name YONATAN, appearing on another series of coins, was simply another version of YEHONATAN that omitted several letters.

However, since none of the regular series YONATAN coins carry any reference to the title "King", it seems that these could be coins of Hyrcanus II, whose Hebrew first name is otherwise

unknown. Hyrcanus II held the title "High Priest of the Jews", and was named Ethnarch by Julius Caesar in 47 B.C., but never held the title "King". Surely Hyrcanus II would have used the important title "King" if possible.

Thus, it seems logical that the YONATAN coins were issued by a ruler who simply did not have the right to call himself "King".

Recently, however, a new translation of Dead Sea Scroll fragment 4Q448



A new Dead Sea Scroll fragment translation indicates that this coin with the Hebrew name YONATAN may well be a coin of Jannaeus. Other current theories point to Hyrcanus II (67 and 63-40 B.C.).

by Ada Yardeni, a Hebrew University doctoral student in the study of ancient writing (paleography), sheds more light — or shall we say more shadow — on the matter.

Yardeni has translated the four-by-six inch Dead Sea Scroll fragment as follows: "Holy city, for King Yonatan and all the congregation of your people Israel who are in the four winds of Heaven".

This translation, *The Jerusalem Post* recently reported, "was the first reference ever found in the Dead Sea Scrolls to a Jewish historical figure".

We know that the reference is to Jannaeus, since he was the only one at about the time this scroll was written

who had a name like this one and the title King. There was another YONATAN, the brother of Judah Maccabee, one of the immediate family that liberated Jerusalem from the Greeks. But that YONATAN ruled Judea between 157-142 B.C. and held only the title High Priest, and never the title King. (There is also no possibility that this first YONATAN issued coins with his name, since the Jewish Kings did not receive permission to mint their own coins until the later reign of Antiochus VII, 138-129 B.C.).

Since scroll fragment 4Q448 refers to Jannaeus with the name YONATAN, it may mean that both the YEHONATAN and the YONATAN coins were struck by Jannaeus.

But not necessarily. You see, at the time this scroll was written, around the first century B.C., two forms of written Hebrew were in use. First was the formal "bookhand", and second was a less formal cursive script that was used for faster "handwriting". This cursive script is especially difficult to read since several pairs of letters are amazingly similar, and sometimes several letters appear to combine as one.

In a recent conversation with Israel Museum Chief Curator of Archaeology, Ya'akov Meshorer, he explained that the formal Hebrew name for Jannaeus was certainly YEHONATAN, but that YONATAN was also used in the less formal Hebrew — kind of an abbreviation or diminutive.

It would seem that the formal version of the King's name would be used on official objects such as coins. One also wonders if a casual name variation would be used as a formal, royal name only one generation later.

This is just the kind of numismatic mystery I like. I also recognize, however, that this type of information makes many collectors nervous. Collectors, after all, tend to be orderly personalities, and many hate to have a coin that cannot be labeled with certainty.

I doubt if that will be possible in the near future with regard to the Hasmonean coins. Ms. Yardeni's new translation of 4Q448 only adds to uncertainty.

I posed this question to Ya'akov Meshorer: "What do you have to say to the collectors who are listening to the new theories with interest and frustration?"

Meshorer's response: "In scholarly endeavors we often deal with theories that change from time to time because of new information. In the case of the chronology of the Hasmonean coins, we actually solved one important problem, but while doing so several others were created."

I would imagine that it might take another couple of generations to sort all this out. And then again, the chronology of the Hasmonean coins may be one of those numismatic problems that will simply defy resolution forever.

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Harriet Cohen and Her Music Prize by Peter S. Horvitz

Harriet Cohen was a remarkable pianist and a personality who made a deep impression on her contemporaries in the first half of this century.

In 1934, Albert Einstein accompanied her on the violin at a London concert given to aid refugee scientists. On numerous other occasions, she played privately for Einstein, who particularly admired her interpretations of Bach. She often played four-handed arrangements of great symphonies with George Bernard Shaw. Important works were composed especially for her by Edward Elgar, Ralph Vaughn Williams, Arnold Bax and William Walton. Both Elgar and Bax also selected her to record their works.

Harriet Cohen was born in London on December 2, 1895. Both of her parents were professional musicians, her father a composer and her mother a pianist. From 1912 to 1917 she studied at the Royal Academy of Music. She made her professional debut at Queen's Hall, London in 1914. She quickly established her reputation as an outstanding player of contemporary music, particularly British, and as equally outstanding in her versions of Bach. Not all her interest in contemporary composers was British, and she introduced to the British public works by Sibelius, DeFalla, Ravel, Kodaly, Schoenberg, Milhaud, Prokofieff, and Shostakovitch.

Throughout her career, Harriet Cohen was the subject of great honors. She was chosen in 1924 as the first English pianist to be invited to perform at the International Festival of Modern Music in Salzburg, Austria. In 1931, she was invited to perform a special concert at Bach's birthplace. She was a soloist at the Paris Exposition of 1931. In 1932, she was invited by the British government to appear at the Disarmament Conference in Geneva. In 1938, she received from the hands of King George VI the order and rank of Dame Commander of the British Empire. In 1954, she was granted the freedom of the City of London.

But Harriet Cohen never forgot her Jewish heritage. Just before the start of the Second World War, she visited Palestine. There she played with the Palestine Symphony Orchestra and she presented to the Jewish National and University Library a collection of musical autograph manuscripts. She was distinguished for her support of Jewish and Israeli causes.

In 1948, she received a severe injury to her right wrist. For two years she could not perform. But, in 1950, she returned to the concert stage performing a concerto for the left hand especially composed for her by Sir Arnold Bax. In 1951, she returned to two handed performances, but her injury never completely healed. Furthermore, her eyesight began to fail. In 1960, she was forced into complete retirement from the stage.

The Harriet Cohen International Music Prizes were founded in 1951 by Harriet Cohen's good friend Sir Arnold Bax as a function of his own Arnold Bax Society. The specific prize in composition, of the various talents recognized, was named in honor of the great Finnish composer, Jean Sibelius.

The medal awarded with the prize measures 50 millimeter and is silver. The only part of the design that is not hand engraved in a bay wreath on the reverse. The obverse is engraved HARRIET COHEN INTERNATIONAL MUSIC AWARD around THE ARNOLD BAX SOCIETY above "President Jean Sibelius Prize for Competition." On the reverse, within the wreath, is the name of the recipient and, in parentheses, his country of origin and the date of the award. The recipient of this particular medal dated 1956, was a very prominent, living composer, who is recognized with three full columns in the current edition of Grove's Dictionary of Music and Musicians.



Harriet Cohen died in London on November 13, 1967. Her memoirs were published in 1968 as A Bundle of Time. This work is considered important for the information it provides on her eminent contemporaries.

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The Columbus-Jewish Connection by Mel Wacks

Director Jewish-American Hall of Fame

The history of Spanish (Sephardic) Jewry goes back at least 2,000 years to the time of the Roman Empire. Anti-Jewish laws were passed as early as 589 AD, when the third Council of Toledo ruled that children of a mixed Jewish-Christian marriage should be baptized..and this soon led to a policy of forced conversion of all Jews in the kingdom. The 17th Council (694 AD) made all Spanish Jews slaves, given into the hands of Christian masters who were charged to see that they did not practice their religion; Jewish children were forcibly taken from their parents at the age of 7 to be brought up as Christians.

Under Arabic rule (after 711 AD), the Jews of Spain fared better-- scholarship and culture flourished. But there was some backsliding, like when fanatical Berber conquerors from Morocco forbade the practice of the Jewish religion in 1146. As a result of attacks against Jews in Seville (1391), spreading to Madrid and Barcelona, there were thousands of deaths. No less than 13,000 secret Jews (Convrsos) were executed by the Inquisition under Ferdinand and Isabella...while at the same time the monarchs continued to employ Jewish functionaries in their courts.

It was one of these functionaries - Luis de Santangel - who lent nearly five million maravedis that assured the voyage of Columbus. Santangel's influence with Ferdinand and Isabella was decisive in gaining their acceptance of Columbus' proposals. Another of Columbus' stalwart friends was Don Isaac Abravanel, one of the most distinguished biblical scholars, philosophers and statesman of the period..who had entered the services of the monarchs in 1484. Abravanel, who also helped finance Columbus' voyage, in spite of his learning and exalted position, was expelled with about 200,000 other Spanish Jews.

On March 31, 1492, the Edict of Expulsion was signed by Ferdinand and Isabella in Granada. In May, the exodus began with Sephardic Jews leaving for refuge in North Africa and Turkey; the last Jews left on August 2, 1492 (the traditional day of mourning for the destruction of the ancient Temple in Jerusalem), the day before Columbus sailed. All property of the expelled Jews was confiscated for the royal treasury.

Israel has issued a medal as a tribute to the immense spiritual and intellectual legacy of Spanish Jewry, its bravery in the face of expulsion, and its tenacious belief in the G-d of Israel. The design features the wall of the Synagogue of Shmuel Halevi Abulafia of Toledo, with inscribed Psalms from the 14th century. Alongside is a Jew in traditional dress of Spain during the Moslem rule. On the other side, there is a map of expulsion and a bilingual inscription which reads "I will not die, but live..." in Hebrew and English.



Appropriately, the first words Columbus wrote in his log were: "After you expelled the Jews your majesties sent me with a fleet". And these words are also inscribed below a sensitive portrait of the great explorer on the 1992 Jewish-American Hall of Fame medal. The medal's reverse design shows the first meeting of Columbus and his interpreter, Luis de Torres, with the natives of the New World. Torres was the only known Jew on the voyage, though he had been baptized shortly before sailing. Torres knew Hebrew, Aramaic and some Arabic. It has been speculated by Simon Wiesenthal that the 1492 voyage was actually a desperate search to find a new homeland for the Jews. He also speculates that "after the landfall in America, the first words addressed to the natives were in Hebrew"

What is known for sure is that Torres was the first European settler in the New World. He set up his own small empire in Cuba, after leading an expedition into its interior and winning the friendship of the Indian ruler. As an independent ruler of Spanish territory, Torres received an annual allowance from the royal family.



Go Tell It on the Mountain

Eyewitness recalls Hebrew University's return to original home on Mount Scopus
by Jerome Shestack

Slowly, almost wearily, our bus climbed the narrow, curved road ascending Mount Scopus. For the first time in 20 years, the board of governors of Hebrew University was to convene at the university's original site.

Conversation on the bus was hushed; ghosts and memories rode with us. Some of the passengers had studied at Mount Scopus; some had taught there; others had fought there. All had continued to yearn for Scopus and all were keenly aware of this historic return.

Ever since the university's founding on a day in July 49 years earlier, Israel has kept faith with Mount Scopus. This small place, once the estate of Sir John Gray-Hill, and sometimes earlier the site where the Roman Titus encamped in his siege of Jerusalem, had been purchased in the midst of World War I.

On July 24, 1918, 15 stones were laid on the grounds to the east of Sir John's house overlooking the Jordan Valley and the Dead Sea. Chaim Weizmann made the only speech. He said that learning was a Jewish dreadnought - a prophetic phrase when one recalls the large number of Israeli officers and soldiers who studied at the university.

Painstakingly, the university had grown over the years - the Weizmann School of Chemistry, the Institute of Jewish Studies, then a lecture hall and library, then a department of archaeology and a Museum of Jewish Antiquities. The Hadassah medical center became a leader in medical research. The bare terrain of Scopus was transformed into gardens and woodland. Long before the creation of the new state, the university became the tangible expression of the Jewish renaissance.

After the United Nations declared the partition of Palestine in 1947, Mount Scopus, surrounded by Arabs, became precarious and was the scene of increasing Arab-Jewish skirmishes. Access was by convoy. Many of the convoys were fired upon; some were ambushed and the passengers massacred.

Nonetheless, Israel clung to Mount Scopus. When the 1948 truce was declared, Mount Scopus defenders were still in possession, though cut off on every side. Under the terms of the armistice, Israel was permitted to maintain possession through a small guard that was to be relieved fortnightly.

So, every two weeks, an antique bus under United Nations escort carried a Jewish guard to Mount Scopus. For 20 years, the guard came and went - keeping faith with Mount Scopus.

When the 1967 war broke out on June 5, the guard was ready. Jordanian legionnaires tried to capture Scopus but were repulsed in fierce fighting. By Wednesday, June 7, Israeli troops had cleared the road to Scopus again.

All of these years, Israelis had looked at Mount Scopus from the distance. One could glimpse it from Mount Zion by peering beyond the Jordanian border sentries patrolling back and forth behind their sandbags. There were other places in Jerusalem from which one could see Mount Scopus but always across the barbed wire that divided Israeli Jerusalem from Jordanian Jerusalem. Now the barbed wire was down. It was only a 15 minute ride from the Mandelbaum Gate, but as these thoughts pressed one another, it seemed much longer. At last, we arrived.

The view from Mount Scopus is breathtaking. From the west, one drinks in all of Jerusalem and the brooding mountains and wilderness of Judea. For the first time, I saw the entirety of old and new Jerusalem stretched out before me. There lay the gleaming gold of the Dome of the Rock, the Valley of Gethsemane, the walled old city; in the distance the King David Hotel and the classic tower of the YMCA, then the new city rising in levels behind it. From here, one saw no dividing lines, no barbed-wire barrier, no ugly stretch of No Man's Land. The scene is a convincing argument for the unity of Jerusalem. Nature made it so.

From the east one could see the deep ravine of the Jordan Valley, the stretches of the Dead Sea behind it and the mystic purple mountains of Moab and Gilead. It was startling to realize that the Dead Sea was so close. To reach it though Israel, one had to make a day's journey through the Negev, around the Jordan border and over miles of steaming desert.

It was difficult to appraise fully the condition of the university buildings. The weather had taken a toll; there was war damage, though remarkably little, and there was the decay of 20 years of emptiness.

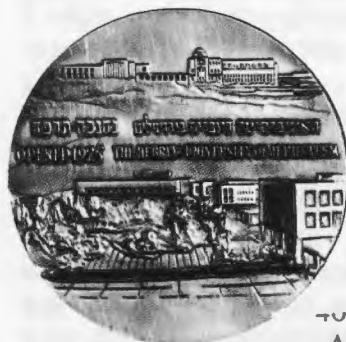
But the structures appeared sound; indeed the architecture seemed remarkably *au courant*, and the Jerusalem stone gave the impression of enduring solidity and strength. Inside, the rooms were bare and forlorn, though occasionally a piece of old equipment, a drawing on a blackboard, a faded bulletin dated 1947 gave testimony to the past.

We strolled past the trenches the Jewish guard had built to defend Scopus, and through the wooden groves to the amphitheater in which the convocation ceremonies were to take place. It was a beautiful, pastoral spot, naturally carved out of the hillside. Beyond the stage, one looked upon a deep valley stretching to the Dead Sea. The amphitheater with its stone seats and steps pressed into the slope had a primitive simplicity and strength.

Gradually the dignitaries streamed in. Moshe Dayan walked down the aisle and took a seat in the front row facing the stage. For five minutes, he was besieged by cameramen and was the center of activity. Then others arrived, and the center shifted. President Zalman Shazar, Premier Levi Eshkol, generals of the army, all made their way down the stone steps, unguarded, shaking hands with friends, walking leisurely in the warm afternoon.



Jerome Shestack speaks with then Gen. Yitzhak Rabin, who received an honorary degree at the event 25 years ago marking the return of Hebrew University to Mount Scopus.



**HEBREW UNIVERSITY
STATE MEDAL
5725-1965**

**50TH ANNIVERSARY MEDAL
AWARDED TO UNIVERSITY
STAFF AND GUEST DIGNITARIES**



**HEBREW UNIVERSITY OF JERUSALEM JUBILEE
STATE MEDAL 5735-1975
50TH ANNIVERSARY OF THE OPENING CEREMONY**

A murmur of appreciation flowed through the audience as Gen. Yitzak Rabin, who was to receive an honorary degree that afternoon walked slowly down the steps guiding his octogenarian father to a front row seat.

The ceremonies began. The president of Hebrew University, Eliahu Elath began to speak in Hebrew. He recalled the formal opening of Hebrew University on this site, April 1, 1925, and of the great names who had sat on this platform then: Rabbi Abraham Isaac Kook, Ahad Ha'am, Chaim Nachum Sokolow, Menachem Ussishkin and Sir Herbert Samuel.



I looked at the stage and at those sitting there now. The present could hold its own with the past. Here sat Shazar; Eshkol; Rabin; Levinthal; N. Rotenstreich, the brilliant rector of the university; Israel Supreme Court Justice Chaim Cohen; that venerable 83-year scholar Norman Bentwich; world famous archaeologist Yigael Yadin; and others who had played vital roles in Israel's progress.

Elath quoted what Lord Balfour had told the first convocation in 1925: *"What is it that has brought together this vast concourse drawn from every quarter of the world? It is not the magnificent view that is stretched before you; it is the consciousness that this occasion marks a great epoch in the history of the people who have made this little land of Palestine the seed ground of great religions, and whose intellectual and moral destiny is again from a national point of view reviving, and who will look back to this day which we are celebrating as one of the great milestones in their future career."*

History seemed very real at that moment. How pertinent were those words. Elath went on to recall those who had the vision to conceive the university and the faith to strive for realization of that vision through the difficult years, He reaffirmed the university's mission to strive for peace and understanding among all peoples and its determination never to be separated from Mount Scopus again.

Then came the award of honorary degrees: to Shazar; to David Horowitz, the governor of the Bank of Israel; to Professor Aryeh Dostrovsky and Professor Moses Zvi Segal, renown teachers at the university; to Louis Boyar of the United States, an indefatigable benefactor of the university; to Pinchas Rosen and Dr. Helen Kagan; and to the eminent theologian and scholar Professor Reinhold Niebuhr.

But the highlight was the award of an honorary degree to Rabin, the commander-in-chief of the Israel Defence Forces. He stood in his uniform, silhouetted against the ionic columns of the stage, the setting sun lengthening the shadows on his frame. He began to speak in a warm rich voice. It was the right talk for that day.

"Why did the university see fit to grant the title of Honorary Doctor of Philosophy to a soldier in recognition of his martial activities? What is there in common to military activity and the academic world which represents civilization and culture?"

His answer epitomizes the spirit of the nation:

"All this springs from the spirit and leads back to the spirit. Our warriors prevailed not by their weapons but by the consciousness of a mission, by a consciousness of righteousness, by a deep love for their homeland and an understanding of the difficult tasks laid upon them; to ensure the existence of our people in its homeland, to protect, even at the price of their lives, the right of the Nation of Israel to live in its own State, free, independent and peaceful."

This army, which I had the privilege of commanding through these battles, came from the people and returns to the people, to people which rises in its hour of crisis and overcomes all enemies by virtue of its moral values, its spiritual readiness in the hour of need."

He accepted the degree in the name of every one of the soldiers of the Israel Defense Forces.

We rose to sing HATIKVAH. There was no exuberance, no martial spirit in the singing. Everyone, as if with one heart and mind, sang softly, poignantly. The bittersweet, haunting melody sounded the yearning in the hearts of all. I found tears streaming down my face. I was not alone.....

EDITOR'S NOTE: Jerome Shestack is a Philadelphia attorney and communal activist. This article first appeared in the Philadelphia Exponent in 1967. On July 24, 1992, it was reprinted to mark the 25th anniversary of the return of Hebrew University to Mount Scopus. We are proud to reprint this story in the SHEKEL, numismatically illustrated with Hebrew University medals.

Lazarus Silverman, Chicago Banker by Edward Schuman

Much of what is now Chicago, in 1773, was formerly the property of the Illinois Land Company in which eight Jewish traders were substantial stockholders. Foreseeing that the American frontier would inevitably extend beyond the Mississippi River, they planned large scale settlements to bolster their trading operations. By 1830, Jews were settling in Chicago which was incorporated as a town in 1833 and as a city in 1837.

On Yom Kippur, 1845, Jewish religious services were held for the first time anywhere in Illinois when a *minyan* assembled in a private room above a store on what now is Fifth Avenue, Chicago. Earlier that year, an organized Jewish Burial Society purchased ground from the city and established Illinois' first Jewish cemetery. The groundwork had been laid for the foundation of a great Jewish community in Chicago.

At the beginning of the Civil War, Chicago Jewry numbered about 1000. Today, Metropolitan Chicago, with approximately 250,000 Jewish residents, has the third or fourth largest Jewish population of all American cities.

The illustrated bank check belongs to Ed Lipson, newly elected president of the American Society of Check Collectors. The author is indebted to Norman D. Schwartz, past president of the Chicago Jewish Historical Society, an all volunteer group of truly dedicated people, for the research information for this article..

Even without research, there could hardly be any doubt over the Jewishness of the name Lazarus Silverman. The phrase *No Business done on Saturday* on the check confirms proof of Sabbath observance. But as Norman D. Schwartz wrote "The prize find was the biographical sketch in the 1905 Book of Chicagoans by Leonard. He was quite a prominent man and also one with a conscience".

Lazarus Silverman was born in Oberschwarach, Bavaria in 1830 and was educated in a traditional Jewish manner. He arrived in the United States, a youth of 19 years, in 1849 and settled in Sumter County, Alabama. His first business experience was as a peddler in the Southern States going from one plantation to another, selling whatever he could in the mercantile field. One must realize that many of our country's largest department stores were born out of Jewish peddler enterprise. By 1853, when sufficient capital was accumulated, he moved to Chicago, and married Hannah Sachs. He invested in real estate and evidently did well enough to commence banking in 1856.

At the beginning of the Civil War, Lazarus Silverman advanced large sums of money for the equipment of troops for the Union, even supplying a regiment at his own expense. In 1873, he was called to Washington and submitted a procedure to United States Senator John Sherman for the resumption of specie payment, which had been suspended since the war by the government. This plan was adopted by Congress but was known as the "Sherman Bill".

Despite severe personal losses, during the great Chicago fire of 1871, he opened his house on Calumet Ave to the needy and built temporary structures for the shelter of the homeless and destitute. In addition to making extensive gratuitous distributions of food, he was able to purchase quantities of flour. He then hired bakers, and in this manner was able to supply bread to needy families.

He served as director in the Minnesota Iron Company, which was the nucleus of the Federal Steel Company which became part of U.S. Steel as well as several other large corporations in similar ventures. He retired from banking in 1893.

The illustrated check is dated Jan. 6th, 1879. It bears an imprinted 2c internal revenue stamp as required by law. Revenue from this tax was used to pay off the war debt incurred by the Civil War. This tax was again instituted to pay off the debt of the Spanish American War. While many foreign governments have constantly used this medium as a source for revenue tax, curiously our congressional representatives in Washington seems to have forgotten about this source of revenue. The reasoning for the words *Chamber of Commerce* on the left hand side of the check was at first unknown. However, when Lazarus Silverman's listing in the 1878-79 Chicago City Directory was found, it was clear that it is the name of the building or address of his banking office. The address of his bank being listed at 16 Chamber Commerce. It is also evident that his was not a small local bank, but one of considerable caliber. His New York correspondent bank, as listed in the 1870 edition of the Bankers' Almanac, New York, was the National Park Bank, a rather large reputable concern at that time, and presumably one who would not bother with a small inconsequential bank.

Checks of Lazarus Silverman's bank can be considered truly rare. The author has not come across a specimen after more than 25 years of collecting, Ed Lipson, who has been a specialist in revenue stamped paper for many many years, has only seen this one.



CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

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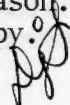
INS OF CLEVELAND - The first meeting of the new club year will be held September 15. Planning the club's meetings and activities for 92'-93' will be held. Club newsletter, "The Agora" was full of IGCAMC's new coin and medal ordering information. "Israel will have its first entry into the popular 'one-tenth ounce gold' coin market, joining the American 'eagle' 1/10th ounce and a lot of similar issues from China, Great Britain, the Isle of Man, Singapore and a handful of other countries. The difference is that Israel's issue is a true commemorative coin, whereas the others promote their issues a bullion or 'bullion-related' pieces. The new commems are all Paris mint products."

ISRAEL COIN CLUB OF LOS ANGELES - The meetings have been rescheduled to be held on the even months instead of odd months beginning in October. Included in the September issue of the club's newsletter "The Scroll", was a chronological listing of "The History of Jerusalem: A Time Line". I found this to be very interesting and highly re-educational. I will list some of the entries here - BCE: 1000 - King David conquers Jerusalem, names it "City of David", and claims it as capital of his kingdom; 970 - King Solomon, son of David, builds the First Temple; 975 - Kingdom is divided, Jerusalem becomes the capital of Judah; 701 - Senna Cherib, King of Assyria, besieges city but fails to capture it; 587 - Nebuchenezzar, King of Babylonia, captures the city, burns the Temple, exiles many inhabitants to Babylon; 538 - Cyrus of Persia conquers Babylon and allows Jews to return to their own land; 515 - Dedication of the Second Temple. (to be continued).

INS OF LOS ANGELES - Ed Stanger spoke on "An Economic Report on Current Jewish National Fund Activity" at the July meeting. Ed had just returned from a trip to Israel and he enlightened everyone on Israel's current happenings. His discourse on his trip and the conditions there was informative and highly entertaining, especially his own personal experiences. Murray Singer presented a mini-talk on the Capernaum medal. An AINA slide program entitled "Coins and Medals of Historical Cities of Israel", produced by Ben and Clare Abelson, was shown at the August meeting.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - "Your Favorite" was the program topic at the the August meeting. Various subjects included: numismatic literature, story, coin or anything else that was your favorite. Beginning at the September meeting, the next chronological study topic will be the coins of the First Revolt.

COMMENTS FROM DJS - This is the time of year that the issue of the Club Bulletin is the hardest to put together, simply because most of the clubs do not meet during the summer months and therefore, there is little news to report. The bright side is that the clubs that are included get a much larger coverage. There are a few club-related items I would like to address here. First, if your club is meeting and you do not find it included in the Club Bulletin, than its more than likely that I do not receive your newsletter. If this is the case, please see to it that someone in your club sends me your newsletter. My mailing address is at the top of the previous page. Second, if you do meet but no-one does a newsletter, or if you have something really special coming up and would like a more detailed report on your happening, just write up a couple of paragraphs and send it to me. I would be more than happy to give your special event special attention....In relation to coin ordering, if you desire to use the IGCAMC order form, please include the name of your club at the top right-hand corner and mail it to: AINA, P.O.Box 836, Oakland Gardens, NY 11364. Ordering your coins and medals this way will give AINA and your Club a bonus.... I am not sure if it is being announced elsewhere in this Shekel or not, but I am happy to report that the IGCAMC is going to resume the annual tokens to its members. I for one will be happy to start getting them again.... Please remember your club needs YOU! This is the year-end issue and I want to wish one and all a happy holiday season. May the New Year be good to all of us. Be well, be happy.



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